

their appeasement and mitigation, that so they might
 xto-tiem no hurt. None but magicians to be
 accounted properly devil worshippers, who honour
 evil demons, in order to the gratification of t&eir
 revenge, lust, and ambition.—55. The Pagans plead,
 that those demons, who delivered oracles, and did
 miracles amongst them, must needs be good,
 sinc^there cannot be a greater reproach to the
 supreme God, than to suppose him to appoint evil
 demons as presidents and governors over the world,
 or to suffer them to have so great a sway and share
 of power in it. The faith qf Plato in Divine
 Providence, that the good every where prevails over
 the bad, and that the Delphic Apollo was therefore a
 good demon.—56. The Pagans' apology for
 worshipping the supreme God in images, statues,
 and symbols. That these are only schetieally
 worshipped by them, the honour passing from them
 to the prototype. And that since we living in bodies
 cannot easily have a conception of anyihing without
 some corporeal image or phantasm, thus much must
 be indulged 46 the infirmity of human nature (at least
in the vulgar) to the worship of God, corporeally in
 images, to prevent their running to Atheism. —57.
 That though it should appear, by this apology of the
 Pagans, that their case were not altogether, sq bad as
 is commonly supposed, yet they cannot be justified
 thereby in the three particulars above-meirtioiHxl,
 but the Scripture condemnation of them, is
 irrefragable, that knowing God, they did not glorify
 him as God,, or sanctify bis name; that is, worship
 him, according to his uncommon and incom-
 municable, his peerless and insociable, transcendent
 and singular, incomparable and uuresemblable
 nature; but mingled, some way or other, creature-
 worship with the worship of the Creator. First, that
 the worshipping of one. God injbis various gifts and
 effects, under several personal names, a tking in itself
 absurd, may also prove a great occasion of Atheism,
 when tfre things themselves come to be called by
 those names, as wine Bacchus, corn Ceres. The
 conclusion j@a»sily following, from thence, that the
 good things Qf nature are the only deities. But to
 worship .the corporeal world itself animated, as the
 supreme God, and the parts of it as the members of
 God, is plainly to confound God with the creature, and
 not to gloiify him as Crer ator, nor according to his
 separate and spiritual naturev^S. To give religious
 worship to demons or angels,, herpes or saints, or any
 ptjier intellectual creatures^ though not honouring
 them equally with, the supreme God, is to deny God
 the honour of his holiness, his singular, insociable,
 and incommunicable nature, as he is the only self-
 originated being, and the Creator of. all; of whom,
 through whp,m, and to whom are all things. As God is
 such a being, 4that the, re is nothing like him, so ought
 the worship which is given him to be. suet as, hath
 nothing like to it, a singular* separate, and
 tocpmm.u,nicatp worship. They not to be religiously
 worshipped^ thart worship-^— * 59. That the
 religious worship of created spirits proceeded chiefly
 from a fear, that if they were not worshipped^ they
 would be pro-